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THE PREVENTION OF CONCEPTION AS A CAUSE OF NERVOUS DISEASE.

BY DR. L. LOWENFELD.

THE use of anti-conceptive measures constitutes at the present day one of the most regrettable conditions of sexual life. I call this condition regrettable because everything which interferes with the normal performance of the sexual act is bound to have bad consequences; in fact the mere feeling that one can not gratify one's sexual instinct without taking precautions against possible consequences introduces a baleful psychic element into one's sexual life.

Sexual abstinence cannot be relied upon for the limitation of offspring, for sexual abstinence is not easily maintained in married life, requires a great amount of will power or of religious faith, and reacts unfavorably on one's health.

The use of anti-conceptive means has not the same consequences for both sexes. While it often saves the woman from many dangers to her life and health, it does not in any way benefit the man's health.

In order to estimate correctly the influence which anti-conceptive means exert on the health of the individual, we must not confine ourselves to a study of cases in which they were resorted to upon the physician's advice on account of some sexual disorder. We must inquire about the frequency of intercourse, the age of the mates and the kind of preventives used.

Bearing in mind all those details one comes to the conclusion that, generally speaking, preventives seldom cause any serious physical or mental disturbances and that such disturbances when observed are to be traced to some special means of prevention.

Man only has at his disposition the condom and coitus interruptus. It is an exaggeration to say that the condom is a cobweb against disease and an armor against pleasure. Robust men do not mind its use, but weaker men are put to a good deal of extra effort by the fact that it blunts in a measure the sensitiveness of the penis. Besides, as far as the prevention of conception is concerned the condom is a source of frequent disappointment. I cannot say, however, that I have ever observed any ill effects from its use. The practice of coitus interruptus has more serious consequences. Some men can practice it for ten, twelve or fifteen years without bad results; some men show after one year or even sooner nervous disturbances.

The woman has a larger choice of preventives at her disposal, and new ones are being devised continually by chemists.

Chemical preventives destined to kill the spermatozoa and introduced into the vagina in the form of suppositories, tablets or powder have not to my knowledge produced bad effects. The same can be said of mechanical preventives such as for instance sponges. On the other hand I have no doubt but the continued use of a pessary may bring about local inflammation and a leucorrheal discharge.

The use of condoms by the man is in no way detrimental to the woman's health.* Neither is the practice of coitus interruptus. If the man is able to continue the act long enough to allow the woman to have an orgasm she is not affected by the withdrawal of the man's organ. If the man's powers, however, are insufficient to assure the woman's gratification, then coitus interruptus is bound to become for her a source of nervous troubles. The time at which the coitus is interrupted plays an important part. If the interruption occurs when the woman is highly aroused and is on the point of having an orgasm and if the sexual act is performed frequently without affording her any gratification serious trouble may result, for the congestion of the uterus subsides very slowly when no orgasm takes place. In such cases coitus interruptus is fraught with worse results for the woman than for the man.

Even if the normal act is interrupted, ejaculation finally relieves the man's nervous tension; that relief, however, is denied to the woman and in consequence her health is affected unfavorably.

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* The editor begs to disagree with this statement. See the Chapter Coitus Condomatus, in his Treatment of Sexual Impotence and Other Sexual Disorders in Men and Women.

The results are not as serious when the interruption is due to the weakness of the man or takes place at an earlier phase of the act, especially if the woman is not very ardent or is affected with sexual anesthesia.

In this connection I must remark that certain women whose health has been evidently affected by the practice of coitus interruptus pretend that their desires are fully gratified by that form of intercourse. There are many women, however, who are loath to confess that their desires are not satisfied; and then again some women who are left ungratified by coitus interruptus pretend that they do not care for sexual intercourse.

If we take into account all the circumstances, the sexual and nervous constitution of the mates, the frequency of intercourse and the many harmful influences which may be at work, it becomes very difficult to decide what nervous disturbances can be traced to coitus interruptus. In certain individuals the practice of coitus interruptus either is abandoned for other preventives or ceases altogether when the woman is impregnated and the normal form of intercourse is resumed; in some cases interruptus is supplemented by masturbation, etc.

If we study a large number of cases, however, we cannot help finding a direct connection between certain diseases and the use of that form of preventive. Fifty cases which I have observed myself point to such a conclusion.

The disturbances we observe in the majority of cases are anxiety neuroses, whose symptoms are very often deceptive. They are generally temporary neuroses without any special import, occurring in fits, sometimes of a certain duration, and affecting the form of phobias, agoraphobia, monophobia, anthropophobia, etc. Those neuroses vary in degree from the mildest to the severest form. At times too we observe larval or incomplete anxiety neuroses. To explain the latter I have devised the following diagram:

A.	B.	C.
Anxiety neurosis (feeling of anxiety with a modification of the mental processes).	Physical effects or concomittant symptoms (disturbances of the respiratory, circulatory, secretory and motor organs).	Increase of the anxiety neurosis.

In the larval anxiety neuroses, "A" is generally overlooked owing to the fact that the anxiety neurosis either is not developed enough or is mistaken for an emotional condition of a similar nature such as ill humor, irritability, accompanied by some bodily

ailment. And thus it is that many patients only complain of dizziness, asthma, palpitations, tremor, etc., whereas the real trouble is an anxiety neurosis in which those physical symptoms are very marked.

More frequent than the larval anxiety neuroses are the incomplete anxiety neuroses (anxiety equivalents) whose manifestations are confined to "B," that is to the physical symptoms of the neurosis. These symptoms which are extremely varied are in general disturbances of the heart's action, of the respiratory organs, pseudoasthma, psychic asthma, asthma sexuale, fits of dizziness, congestion, diarrhea, tremor, profuse perspiration, pharyngospasm, malaise, bulimia, sleeplessness, etc.

Among the anxiety equivalents, cardiac symptoms are the most frequent in both sexes, but especially in women. A misunderstanding of the patient's condition may lead one to consider certain forms of nervous cardiac disorders as mere physical diseases. We may mention, for instance, the cardiac neurosis described by Hertz of Vienna as Phrenocardia.

Whether we should consider the varied phenomena of anxiety as Freud and his disciples do, that is as the symptoms of a neurosis or when they are accompanied by a marked neurasthenia attribute them simply to neurasthenia and refuse to admit a combination of neurasthenia and anxiety neurosis is a question of nosology which we cannot discuss here.

While anxiety manifestations are very frequent, nervous disturbances of the sexual region are very rare. We may observe in men a lack of sexual power due to premature ejaculation and insufficient erection coupled with irritation of the bladder or of the prostate (increased micturition, feeling of heaviness and pressure in the perineal region, hyperesthesia of the urethra especially at its prostatic end). Those symptoms may also be accompanied by myelasthenic symptoms, rachialgia, fatigue and paresthesia of the legs; but they generally occur isolated or in combination with cerebrasthenic symptoms. Among the former we may mention, as the most frequent, besides the symptoms of anxiety, a greatly increased excitability; compulsion ideas are less frequent and are mostly in the nature of hypochondriac compulsion phobias. Fits of depression of variable duration may also be observed. The patients now and then complain of headaches, heaviness, strange sensations in the head, nervous headaches. Their capacity for work and their memory are impaired.

Individual cases differ greatly for it is not only the combinations of the various neurotic symptoms which differ widely, but their intensity and their duration as well. Many patients are affected by phobias on the street or in crowded rooms. Others have nervous cardiac troubles or asthma, others complain of headaches or stubborn sleeplessness.

I observed this last symptom especially among women who for years had failed to derive any gratification from coitus interruptus.

Men complain mainly of myelasthenic symptoms, paresthesia of the legs, stubborn rachialgia or sacro lumbar pains, the symptoms of an inflamed prostate.

Sometimes people whose health has been affected by the practice of coitus interruptus realize clearly the connection between that practice and their ailments; they do not, however, give up that practice but they indulge less frequently in sexual intercourse. In other cases ill effects either are not observable or are of a purely transitory character and nervous disorders only appear long afterwards and possibly in connection with other troubles (infectious diseases, especially influenza, accidents, protracted excitement or exertions, etc.) In such cases physicians and patient may attribute the ailment to the more obvious cause and overlook entirely the coitus interruptus as a source of trouble.

The consequences of the use of anti-conceptive means are almost the same for both sexes; there is, however, one small difference; anxiety symptoms are more frequent in women than in men. In fact we always observe anxiety symptoms in women whose nervous system is affected by the practice of coitus interruptus.

Women present no symptoms which correspond to the disturbances of the man's sexual powers. On the other hand we find in them symptoms of bladder inflammation and painful feelings in the genital zone. Rachialgia and sacro lumbar pains are more frequent in women than in men. In a number of cases we also observe in women hysterical symptoms, fits of laughing and tears.

One should not, however, attribute all those symptoms to the use of preventive measures for some of the women affected in that way presented hysterical symptoms even before their husbands began to practice the coitus interruptus. Hysterical symptoms in those cases were the result of psychic disturbances traceable to the lack of sexual gratification.

We see from the foregoing that the disorders generally

brought on by coitus interruptus are neurasthenia, neuroses, and less frequently hysteria. I have also observed a few cases in which psychoses, (melancholia or paranoia) and physical disorders such as spinal disease developed.

But as far as spinal trouble and paranoia were concerned the use of preventive means should not be considered as the only cause but only as one of the various causes of disease.

It would seem as tho after the patient gives up coitus interruptus and resumes the normal form of intercourse or adopts some less harmful form of prevention one would at once observe an improvement in his condition if not absolute cure. Such is not always the case. Certain symptoms will persist sometimes for several years. The reason for this is that the coitus interruptus is replaced by another harmful practice, relative abstinence.

Patients may think that by indulging more sparingly in sexual intercourse they can better their condition but the result is quite the opposite. The various neurasthenic conditions and anxiety neuroses brought on by the practice of coitus interruptus finally become independent from what provoked their appearance and remain after their original cause has disappeared. Phobias in particular will persist for years after coitus interruptus has been given up. A sort of psychoreflex mechanism establishes itself which like all reflexes always reacts in the same way upon certain stimuli regardless of the original factor which caused that condition to appear.

Physicians do not exaggerate as grossly nowadays as they used to several years ago the supposed consequences of coitus interruptus. Some absurd notions on the subject, however, are still finding acceptance. For instance the belief that coitus interruptus can cause chronic prostatitis. Personally I have never observed such a case and Frisch in his monograph on the diseases of the prostate does not even mention coitus interruptus among the possible causes of chronic prostatitis.*

The same applies to the various disorders of the female genitalia which certain gynecologists would attribute to coitus interruptus. Dr. Theilhaber, the famous gynecologist, told me that women who in coitus interruptus fail to have an orgasm very often

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* I beg very decidedly to differ both from the author and Dr. Frisch. I have seen sexual cases of prostatitis, in which the sole causative factor was coitus interruptus. Both the history and the result of the treatment gave unmistakable evidence. W. J. R.

suffer from lumbar pains lasting one or two days; they may also develop nervous ailments; some may have a discharge due to hypersecretion of the uteral mucous and nervous vesical troubles. No anatomical changes have been observed by Dr. Theilhaber who states, however, that coitus interruptus predisposes to myomas.

I had at a time the impression that the number of cases of neurasthenia due to coitus interruptus was on the increase; in the last years on the contrary I have felt that those cases have been less frequent. This is probably due to the fact that not only physicians but laymen are becoming better acquainted with the harmful effects of coitus interruptus. A knowledge of those effects should be spread among the public through all possible agencies. We must recognize that owing to the unreliable character of the various chemical and mechanical anti-conceptive means, people are rather loath to give up coitus interruptus. Industry and medicine have a great task ahead of them, the improvement of anti-conception methods. For even the poorest people* should be enabled to limit the number of their offspring without endangering their health or being put to exorbitant expense.

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THE SEXUALITY OF PLATO

By L.G.

WE know very little of Plato's life except what can be culled from some of his writings or those of his friends. He was strong, broad-shouldered, with a large forehead and a thin feminine voice. He had a school for young men in Athens; and it is said his pupils were always neat and dandily fashionable in their dress. Of his sexual life we know nothing definite, and he was probably never married; at least I have never come across any mention or reference as to his being in a married state. More than that, in his "Republic," Plato does not like family life, nor appreciate the purposes for which men marry. But to know more about Plato's sexual life it is sufficient to examine his ideas on sex.

We must not forget that in Plato's time our present sex morality was unknown. People could speak freely on sexual matters,

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* Even the poorest people. That *even* is delicious, why, it is just the poorest people who are most in need of the knowledge of contraceptive methods. W. J. R.

without the least shame; the word "pornography" was then unknown. The relations of the sexes were not kept secret, and the hetairae as well as the lower classes of prostitutes were considered as free women; poets composed songs about them, philosophers fraternized with them. Hence the unrestrained way in which Plato speaks of sexual relations.

And here is what we can make out of the whole sexual history. He says, in his "Symposium," that originally human beings were of three sexes: *men*, the children of the *sun; women*, the children of the *earth;* and *hermaphrodites*, the children of the *moon*. They were round, with two faces, four feet, and two sets of the same reproductive organs apiece, except in the case of the third sex; these had one set of reproductive organs: one male, and the other, female. Zeus, on account of their strength and insolence, sliced them in halves. Since that time, the halves of each sort have always striven to unite with their corresponding halves, and have found some satisfaction in carnal congress,—males with males, females with females, and males with females in the case of the halves of the third sex. They who are a section of the male, follow the male, and while they are *young*, being slices of the original man, they hang about men and embrace them; and they are themselves the best of boys and youths, because they have the most manly nature. And when they reach manhood they are lovers of youths, and *are not naturally inclined to marry or beget children*, which they do, if at all, only in obedience to the law; but they are satisfied if they may be allowed to live with one another unwedded; and such a nature is prone to love, and ready to return love, always embracing that which is akin to him." (Symposium, Jowett's Translation, 191-192)

This is his philosophic explanation of why some men prefer to love men, some women prefer women, and why some prefer the opposite sex. He noticed that there are men who prefer their own sex to the opposite sex; and as this was a question which interested him personally, he began to reflect as to what possible cause this phenomenon could be ascribed; and naturally his answer was that the man lover must surely be of a higher type, and therefore the man lovers are the children of the sun. At once the man lover becomes the higher, nobler man, above ordinary mankind. Plato is not the only one who thinks so; most man-lovers consider themselves above the ordinary.

Let us see how he manages to create the idea. Plato claimed

that the beauty of woman yielded satisfaction to the senses, but little beyond that. It was masculine beauty of youth that fired his imagination and passionate sentiment, and this is how he explained it.—"The sight of the living form, in such perfection, movement, and variety, awakened a powerful emotional sympathy, blended with aesthetic sentiment, which in the more susceptible natures was exalted into intense and passionate devotion. The terms in which this feeling is described by Plato, are among the strongest which the language affords. Far from being ashamed of this feeling, he considers it admirable and beneficial. In his view it was an ideal passion which tended to raise a man above the vulgar and selfish pursuits of life, and even fear of death." ("Plato," by Grote, Vol. II., p. 208).

More than that, he could not speak too highly about the man-lover; and here is another of his ideas: "He recognizes different varieties of madness, according to the God from whom it comes. Among the privileged madmen, he reckoned prophets and poets; another variety under the same genus is that mutual love, between a *male* adult and a beautiful, intelligent youth, which he regards as the most exalted of all human emotion." (Grote)

So far we have dealt with his explanations of the causes which produce this passion. Now let us see how he describes the passion itself.

"The contemplation of a beautiful youth, and the vehement emotion accompanying it, was the only way of reviving in the soul the Idea of Beauty, which it had seen in its antecedent stage of existence. This was the first stage through which every philosopher must pass; but the emotion of love thus raised, became gradually *in the better minds* both expanded and purified. The lover did not merely admire the person; but also contracted the strongest sympathy with the character and feelings of the beloved youth; delighting to recognize and promote in him all manifestations of mental beauty which were in harmony with the physical, so as to raise him to *the greatest attainable perfection of human nature.* The original sentiment of admiration, having been thus transferred by association from beauty in the person to beauty in the mind and character, became gradually still further generalized; so that beauty was perceived not as exclusively specialized in any one individual, but as invested in all beautiful objects, bodies as well as minds." (Grote's "Plato," Vol. II., p. 209).

This last is the stage which an invert reaches when he loses

his sexual instinct, and becomes attached not to a young man, but to beauty in general. As the man grown impotent eulogizes his impotence, so the normal invert elevates the ideas of his old age to the highest summit of perfection. It is thus Plato describes it: "And the mind would at *last* be exalted to the contemplation of that which pervades and gives common character to all these particulars—Beauty in the abstract, or the Self-Beautiful—the Idea or Form of the Beautiful. To reach this highest summit, after mounting all the previous stages, and to live absorbed in the contemplation of 'the great ocean of the beautiful,' was the most glorious privilege attainable by a human being. It was indeed attainable only by a few highly gifted minds." ("Plato" by Grote, Vol. II, p. 210).

Plato's idea of love is expressed thus: Everybody tries to attain happiness, but different people have different ideas of happiness. However this is not love: "Love is the impulse toward copulation, generation and self-perpetuation, which agitates both bodies and minds throughout animal nature. Desiring perpetual possession of good, all men desire to perpetuate themselves, and to become immortal. The love of immortality thus manifests itself in living beings through the copulative and procreative impulse, which so powerfully instigates living man, in mind as well as in body. Beauty in another person exercises an attractive force which enables this impulse to be gratified: ugliness, on the contrary, repels and stifles it. Hence springs the love of beauty—or rather of procreation in the beautiful—whereby satisfaction is obtained for the restless and impatient agitation. With some this erotic impulse stimulates the body, attracting them towards women, and inducing them to immortalize themselves by begetting children; with others, it acts *more powerfully* on the mind, and determines the conjunction with another mind, for the purpose of generating appropriate mental offspring and products. In this case, as well as in the preceding, the first stroke arises from the charm of physical, visible, and youthful beauty; but when along with this beauty of person, there is found the additional charm of a susceptible, generous, intelligent mind, the effect produced by the two together is overwhelming, the bodily sympathy becoming spiritualized and absorbed by the mental. With the inventive and aspiring intelligences,—poets like Homer and Hesiod, or legislators like Lycurgus and Solon—the erotic impulse takes this turn." ("Plato" by Grote, Vol. II., p. 212).

This description of Plato's Eros leaves a blank space in one's

mind: it looks as if this love were absolutely free from sexual relation; but this is not so. Embraces and talking are not sufficient for most men-lovers; the majority have unreproductive sexual relations, which was the case with Plato as well.

When the man-lover becomes older, his desire for a young man disappears, and then Plato makes from it, as I mentioned before, a still higher step, a still greater virtue. "Occasionally, and in a few privileged natures, this erotic impulse arises to a still higher exaltation, losing its separate and exclusive attachment to one individual person and fastening on beauty in general, or that which all beautiful persons and beautiful minds have in common. This is the highest pitch of philosophical love, of which a few minds only are competent, and that, too, by successive steps of ascent; but which when attained is soul-satisfying. If any man's version be once sharpened, so that he can see beauty pure and absolute, he will have no eyes for the individual manifestations of it in gold, fine raiment, brilliant colors, or beautiful youths. Herein we have the climax or consummation of that erotic aspiration, which first shows itself in the form of virtuous attachment to youth." ("Plato", by Grote, Vol. II., p. 213).

Here we have the idea of Plato's love: what is it? It is ordinary normal sex-inversion; and of it, Ellis, who has made a careful study of this class of people, says: "the whole reminding us very closely of the confessions made by urnings in modern times, and preserved by medical or forensic writers on sexual inversion." ("Inversion" by H. Ellis, p. 229).

Here is the case of a sexual invert who makes out of his condition the highest possible virtue. Other people try to imitate him, not knowing that what was satisfactory to Plato cannot be satisfactory to the normal man; and hence a tragedy,—a combat between the demands of a normal human being and the ideas of a normal invert transplanted to an inappropriate soil; the outcome is prostitution. Because where in many cases the normal invert is satisfied with embraces and kisses, during the intercourse or communion of mind, to the acquired sexual invert this is not sufficient; his reproductive organs must above all be satisfied, and hence male or female prostitution.

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SEXUAL ABSTINENCE IN MEN AND WOMEN.

By Professor Johannes Dück

SUGGESTION plays in the life of the individual as it does in the life of the masses a tremendous part, but mass suggestion is perhaps the more powerful of the two. This holds good, naturally, in sexual life, that is in one of man's most essential activities.

Sexual life has been considered from two radically different points of view. Some writers consider sexuality as something wicked and unclean; others see in it the highest form of gratification, the thing that makes life worth living. We seldom meet people who strike a happy medium and see in the sexual life something perfectly natural which should be neither overrated nor underrated, which is entitled to a small place under the sun, but should be accorded that place. This minority is little influenced by suggestion for it consists almost exclusively of highly intellectual people with critical minds.

The masses of mankind, however, are divided up into two camps and will presumably always be. Each flock follows its leader whether that leader be a man of flesh and blood or a mere stock phrase.

This is strikingly illustrated in the case of sexual abstinence. Sexual life and the sexual urge are not supposed to exist outside of marriage; in every divorce case, on the other hand, the sexual element is so overemphasized that, in comparison with it, moral factors appear practically insignificant; and thus the door is thrown wide open to misrepresentation. The individual seldom dares to set himself up against views either forced upon him by mass suggestion or legalized by the statutes; neither does he dare to draw for himself the inevitable conclusions.

In this matter, however, the plain truth is more important than in any other matter! This is well shown by data I have collected and which represent the individual attitude to sexual abstinence.

From the 122 men whom I asked how they felt in regard to abstinence I received the following answers:

18 of them	or 14.7% stood it easily.
54	or 44.3% bore it only with difficulty.
31	or 25.4% stated that they didn't abstain.
19	or 15.6% failed to answer or gave evasive answers.
122	100%

* Sexual Probleme, Vol. 10, No. 11.

I may mention that among those who bore abstinence easily there were three catholic theological students between the ages of 19 and 23; their opinion does not really count. One other man is a pathological case; we find then 12 men or 9.8% to whom abstinence does not constitute a hardship. From the 54 men who consider it a hardship four are decided psychopathic cases; this leaves then 50 men or 41%. If we only take into account the 62 men who answered the question directly and whose testimony has any value, we arrive at a proportion of 12 men indifferent to the sexual urge to 50 who felt it strongly.

Literal quotations from the various answers I have received will show that the mode of life, in particular abstinence from alcohol, a vegetarian diet, sports and other forms of physical exercise, care to avoid excitement and finally the influence of mass suggestion play an important part in increasing or decreasing the sexual need.

Answers from male correspondents:

—I consider total abstinence as a crazy idea. All the continent people I know suffer from frightful nervousness. I have tried it out myself; continence for several undoubtedly leads to an increase of physical strength; the intellectual functions are not disturbed; but after a while, the body seems to be laden with sperm and pollutions become insufficient as a means of relief. All continent people and onanists suffer from anxiety neuroses.[1]

They also suffer more or less from profuse perspiration. The more continent a man is the more he worries for he suppresses one of his most natural activities. On the other hand, I have never known anyone having regular sexual intercourse who was anxious or nervous. Continent students even when they are well prepared take their examinations with a good deal of fear and trepidation. Students who have normal sexual intercourse are in good condition and even the most stupid of them show in the course of the examinations an amazing degree of confidence. This type of man succeeds, the undersexed and those who indulge in self-abuse fail....

I have never observed any bad results from it, at least I haven't paid any attention to that....

—Abstinence affects me as badly as a disease. It makes me nervous, moody and unbearable, and I consider a woman as clever from the sexual point of view when she forestalls that condition by

[1] In this case cause and effect should be investigated.

lending herself to coitus pleasantly and without insistence....

—Yes for weeks at a time[1] abstinence agrees very well with me. It isn't a hardship for me, I may even be in close contact with my affinity and still abstain from sexual intercourse. Yet I am not lacking in temperament nor do I use any remedies to remain continent.....

—Well I follow a semi-vegetarian diet and only take mild condiments....

—When I am continent for a long while I am terribly irritable and moody. When I have no normal relations, I masturbate....

—I am married and when my wife is sick or away for any length of time I masturbate as I prefer that for many reasons to any adventures. I could remain continent for three or four months at a time, but sometimes only for a few days. The way one lives can help one much in the matter; don't eat too much, don't loaf, take much exercise and be so tired at night that you fall asleep at once. An evening spent in the theatre or in the company of women breaks up almost surely a period of abstinence. Desk work is also very bad, for it means enforced inactivity which allows the imagination to run riot. The best protection against the sexual urge is to repel such thoughts and desires at once and with the utmost energy, just as an ascetic would.

—I live about six months of the year in abstinence and stand it well; means: sports, abstinence from alcohol and repression of my imagination.

—I have once a month normal intercourse with one and the same woman, but cannot stand abstinence longer than eight days, after which I masturbate; otherwise I could'nt fall asleep.

—Abstinence is altogether impossible for me. I am married.

—I live in abstinence but stand it very badly and I resort to all sorts of palliatives to avoid commerce with prostitutes.

—Yes; means: activity, long tramps, music, rectal injections which provoke ejaculation. (The man is one of the theological students)

—I don't believe there can be abstinence without masturbation, (and this would be the only real kind of abstinence) except in the rarest psychopatic cases.

—I consider that abstinence is impossible for any man or

[1] But we are only considering those who abstain permanently.

woman who has had sexual intercourse. The right person only has to be there at the right time. A man cannot live in abstinence under any circumstances or else he masturbates secretly.

Among my women correspondents, five who had already had sexual intercourse and three who had never had any said that they bore abstinence easily.

Abstinence easy	8	19%
Abstinence difficult	21	50%
No abstinence	3	7.2%
Evasive answer or none	10	23.8%
	42	100%

After deducting virgins and psychopatic cases we find:

Five women unaffected and nineteen affected by the sexual urge.

I quote from some of the most interesting answers sent in by my female correspondents:

—As I have never had sexual intercourse, I stand abstinence very well, especially when my nerves are in good condition.

—I seldom masturbate; my days are so taken up with work that I never have time for any other thoughts and always feel dead tired at night; this is to my mind the best means to remain continent.

—I have frequently observed that continent men have little mental elasticity.

—I do stand abstinence very badly; I masturbate and need work badly in order to remain continent, but not only for that. It is only overwork that will repress my sexual desires....

—I could never remain abstinent.

—I would like to introduce you to my sister in law (a teacher). She is my age (over 30) and as she is not married presents the characteristics of the so-called old maid. She realizes the change in her and knows the cause of it. She feels it dreadfully, as she confessed to me once, when she was very depressed and all in tears. I feel a certain embarrassment about letting you look into that tortured woman's heart, but I say to myself: How many unmarried girls are there on earth who have to go through the same thing! It is well that some one speaks of it some time. Those girls are generally made fun of on account of their shyness, and nobody thinks that the world creates such types by decreeing that unmarried women must observe sexual abstinence. There are so

many reforms introduced into the world; why doesn't someone take up this question for the welfare of mankind and especially of the "old maids?" My sister-in-law asked me among other questions the following: "Isn't one woman as good as another? Why is it that only married women are allowed to satisfy all their sexual feelings? Have not single women the sex instinct as strongly implanted in them as the married ones?

"That every woman cannot marry is not such a misfortune, but the law which says that single women may not enjoy the same sexual gratification as young men do is a horror which, besides, has very bad results. For instance, it causes many unhappy marriages, for I know that many girls marry, not only to be taken care of but to be able, as married women, to satisfy their sexual desires. If girls were allowed to have sexual intercourse before marriage they could select a man more calmly on account of his mental and other qualities, which would constitute a better guarantee for a happy union. When woman demands the ballot the question may be put off with a smile, but when an unmarried woman demands the same recognition of her sexual life which a young man receives, this is a demand which should not be refused, for she alone is responsible for the consequences of that act. Forgive this lengthy letter, my dear Professor, but as you approach so kindly the subject of feminine psychology, you should know how we feel and what we think, and I am not speaking for myself alone....."

—Sexual activity makes one more peaceful and satisfied, one thing I have observed in myself and others; that sexual abstinence should be conducive to unpleasant moods and ill humor is easily understood. Sexual activity has a direct bearing upon one's capacity for work. I once had a maid who never worked as hard as when she expected to be with her lover the following Sunday. The anticipation of sexual gratification made her feel more joy in her work.

—Every time I take alcoholic drinks I feel excited and I long to satisfy my sexual desires.

—I have so little sexual gratification that I consider my life as one of abstinence. I try to make my condition more bearable through hard work, both of intellectual and physical character, but I know that in the long run I will not be able to stand it. I would have left my husband long ago if I hadn't loved him. I will

probably fall some day into the habit of onanism or slowly become insane.

—I am only continent from necessity, that is when there is no man handy.

—When I have neither sorrow nor worry I miss a lover terribly and I can't help masturbating now and then....

This investigation only confirms the statement made in very strong terms by Max Marcuse, that sexual abstinence is an important etiologic factor of disease.

Translated for the American Journal of Urology and Sexology.

REMARKS ON THE ETIOLOGY AND PATHOGENESIS OF MASOCHISM.

By René C. Bréteille, M.D., Paris, France.

IN this paper I shall consider a problem which has never been solved, namely, what is the cause which produces in a person, the subject of acquired or hereditary mental degeneration, the development of a sexual perversion and why should a degenerate develop masochism, for example, rather than sadism, fetichism or a combination of these various perversions?

When one attempts to reply to this question, he immediately perceives that there are two contradictory hypotheses to consider, namely:

1. That of Schrenk-Notzing which, to explain all perversions, places chance in the foremost rank, giving preference to the hypothesis of an acquired perversion to that of a congenital one.

2. That of Krafft-Ebing, who maintains that active or passive algolagnia—which in reality is the result of an association of ideas, in the same sense as all the complicated phenomena of psychic life—is not the product of a chance association due to an accident or a coincidence, but that it is, on the contrary, born from preformed associations, that it exists from birth; in a word he admits a congenital origin of the perversion.

The first hypothesis is also that adopted by Binet who supposes that in all perverts "a marked incident has taken place, usually occurring at a time of the most tender youth, generally

coinciding with the first awakening of the vita sexualis, and producing a strong impression of a voluptuous nature, making a profound mental impression, which will be forever after retained as the principal object of sexual expression during life."

Without wishing to settle the debate thus put forward, we would say that each theory seems to us to contain a share of truth, in the sense that a congenital predisposition appears to us to exist in the pervert, but the perversion, such as it will manifest itself in the adult with all its characters and its particular modus, appears to us to be the result of a purely fortuitous cause occurring, as Binet remarks, in the most tender childhood, at an age when the brain is quite new, if we may be allowed this expression, and having hardly functionally served, retains with great distinctness the most trifling impressions acting upon it. In other words, we admit the existence of a soil favorable to the growth and development of the bad weeds, but we think that in order that these may be of such and such a kind some chance must intervene and bring the germ.

We believe that in the degenerate who carries with him from birth a predisposition for the development of all the perversions, it is necessary, in order to direct this predisposition in one direction or another, towards fetichism, sadism or masochism, that some fortuitous cause shall intervene which, in a normal subject, would pass by completely unnoticed, but which, in a predisposed person, will give free vent to the mechanism of the perversion. It is well known with what predilection these subjects generally like a very special *mise en scène*, always the same, and we do not hardly see how this peculiarity of their psychism can be explained otherwise than by the desire of always repeating a scene which one day became engraved upon their mind, to be retained during their entire existence. However, we believe that one should take into account, as has been pointed out by Régis, "the temperament and idiosyncrasy of the individual," so that it happens that "in presence of the same condition, degenerates can be obsessed with a different perversion, some becoming for example, masochists, others sadists at the sight of a good spanking."

To support our hypothesis the two following cases of fetichism, seem to apply. The first (mentioned by Krafft-Ebing) was that of an individual, a footwear fetichist, who in his adolescence was manipulated by his dissolute governess. During these manoeuvers his eyes fell upon the very elegant shoes of the woman

and this sight made an impression so profound that at the age of 32 years he had still retained a vivid memory and considered this incident of his youth as the origin of his perversion.

The second case of the same type, taken from Hammond, was a subject who, at the age of 7 years was induced to practice masturbation by his nurse. "The first time X found pleasure in these manipulations, cum illa puella fortuito peda calceolo tecto penem fetigit." This fact was enough to create in the child the association of ideas from which arose the perversion.

Both these subjects were degenerates who had a morbid predisposition from birth and in whom a commonplace incident, the sight or contact of a female shoe, was sufficient to create a fetichism of footwear.

Now, what is true of fetichism, can it also not be true of masochism? And if one admits that contact or even the mere sight of a female shoe can, as in the above mentioned case, under certain circumstances in a hyperesthesic subject create shoe fetichism, why not also admit that a flagellation, or the mere view of a flagellation, or more generally a scene of some form of subjection, can also under the same circumstances be the starting point of the psychosis, the nucleus around which, in a degenerate, shall develop the entire sphere of masochistic ideas?

Rousseau's case is known. The flagellation to which in his childhood the great philosopher was subjected at the hands of Mademoiselle Lambercier was clearly the starting-point of his perversion. And it may very well be assumed that if Mlle. Lambercier had, for example, instead of whipping the child, acted as did the governess in the case mentioned above, she would have caused in him the development of shoe fetichism instead of making him a masochist. We shall see, if we study the case of Sacher-Masoch that the same conclusions are arrived at.

In an article published April 21, 1888, in the *Revue Bleue* in which the writer attempts to explain his psychosis, Sacher-Masoch relates that "when still a child he already had a marked preference for cruel treatment, accompanied by mysterious and voluptuous chills," and he narrates an infantile adventure that shall be here transcribed, because it appears to us as the causative factor which directed the congenital predisposition towards the passivism admitted by the writer, a predisposition which at the origin could only have been of an objective type.

The story of this adventure is as follows: One day Sacher, who was a small boy, went to take tea with his aunt. Let us call her Countess Zenobie. A superb woman quite as beautiful as frivolous. For some unknown reason the child hid himself in his aunt's bedroom behind a clothes-hanger, when suddenly the aunt came into the room, followed by a fine looking young man. "I was, he relates, on the point of making my presence known by sneezing, for the desire was difficult to control, when suddenly the door was violently opened giving entrance to my aunt's husband, who rushed into the room with two friends. His face was purple and his eyes flashed. But while he hesitated a moment, undoubtedly deciding which of the two lovers he should first strike, Zenobie forestalled him.

"Without a word, she jumped up, rushed upon her husband, and gave him a blow of the fist in the face. He tottered. The blood flowed from his nose and mouth. However, my aunt did not seem satisfied. She seized her *kantkchous** and brandishing it, showed the door to my uncle and his friends. All, at the same time, took the opportunity to disappear and the young adorer was not the last to go.

"Just at this moment, the unfortunate clothes-hanger fell to the ground and all the anger of Zenobie was cast upon me.

" 'What,' she cried, 'you were hidden here? Take this, which will teach you to act the spy!

"I endeavored my best to explain my presence and to justify myself; in a second she had placed me on the carpet; then seizing me by the hair with the left hand, and placing a knee on my shoulders, she began to whip me vigorously. I grated my teeth with all my might, but in spite of all the tears came to my eyes. But it must be admitted, although struggling under the blows of the beautiful woman, I experienced a kind of joy.

"Undoubtedly her husband had more than once undergone similar sensations, for soon he returned to the room, not as an avenger, but as humble as a slave. And he threw himself upon his knees before the perfidious woman, asking her pardon, while she pushed him away with her foot.

"Then the door was locked. This time I was not ashamed and I began to attentively listen at the door, perhaps from vengeance, perhaps also from boyish jealousy, and I again heard

* Kantkchous, a kind of whip.

the snapping of the whip which I had, myself, tasted shortly before. This occurrence became branded on my brain as with a red-hot iron."

Is not this flagellation the causative incident referred to by Binet, and which produces the great impression of a voluptuous nature and deeply involves the mind, so that later on in life it remains the principal object of sexual gratification? I am well aware that it may be objected to on the ground that in many cases, even the majority, this original spark which should have given fire to the powder and set free the mechanism of the psychosis in a defective brain cannot be found. But to this argument we may give the reply which a celebrated syphilographer made to those who tried to show that general paralytics and ataxics showed no trace of a former syphilis: "It is because it has passed by unnoticed by the patient, or because you did not know how to find it."

At all events, this explanation appears to me more rational and more clear than that offered by certain German psychopathologists (and which Krafft-Ebing subscribes to) who endeavor to explain the origin of masochism as simply an exaggeration of the feminine sexual character, just as sadism is the exaggeration of the masculine sexual character. Here is what Krafft-Ebing has to say on the subject:

"In the female, the voluntary submission to the opposite sex is a physiological phenomenon. On account of her passive part in the act of procreation, likewise the customs of society of all times, in woman the idea of sexual relations belongs generally to the idea of submission. It is, so to speak, the tuning-fork which regulates the tonality of feminine sentiments. Consequently, it is proper to consider masochism as a pathologic excrescence of the psychic elements, particularly in women, as a morbid accentuation of certain traits of her sexual phychic character; therefore, its primary origin should be sought for in the female sex. The conclusion is evident: masochism is a legacy of servitude of the feminine ascendants and, in this way, enters into relationship although distant, with sexual inversion from the fact that a perversion which should belong to the female is transmitted to the male."

This fashion of looking at masochism as a rudimentary sexual inversion appears to me somewhat subtle and for that matter, it only displaces the question, because in this hypothesis the problem of sexual inversion still remains to be settled.

As it is clearly seen, it is far from our thought to offer complicated theories and to endeavor to explain a psychosis of which everyone can find examples. Neither is it our pretention to solve a problem of psychopathology upon which eminent neurologists are not in accord. We merely wished to show in what way we look upon a question that has always been of interest to us and we believe that we are now able to draw the following conclusions:

1. Masochism is a psychic stigma of acquired or hereditary mental degeneration. It does not exist at birth but requires a causative factor to reveal it, a factor which in the normal subject would be without consequences but which, in the degenerate, is sufficient to create the perversion.

2. Masochism has always existed, but at the present time it seems to be on the increase, like other sexual perversions and for that matter, all mental diseases. The causes are: the nervous influences of our century, the results of intellectual overwork and also, perhaps, the development of the feminist doctrines, and the great changes wrought in the social condition of the modern woman.

MASTURBATION, ITS CAUSES AND SEQUELLAE.*

By A. A. Brill, Ph.B., M.D.

EVER since I became cognizant of the importance of certain biological principles in our psychic life, I entertained a strong wish, which I had often expressed, that sexual education should begin at home, and that the parents, especially the mothers, should prepare themselves to become the teachers thereof. It was, therefore, very gratifying to me when I was asked by you, a society of mothers, to address you on the subject of masturbation—the *bête noire* of the sexual problems. For no other phenomenon has received as much space and consideration, no other phenomenon has been so confusingly presented or misrepresented, as the subject of masturbation. Volumes have been written about it. For centuries it has been a favorite discussion among physicians and theologians, and, like the sword of Damocles, it has been hanging over the heads of almost every civilized being. Nor is the question settled to-day. One continually hears new expressions of opinion concerning its causes and effects; and notwithstanding the views of the most

* Read before the Federation of Child Study.

prominent sexologists of the day to the contrary, most laymen and physicians still hold masturbation responsible for nearly all ailments that the flesh or the mind may fall heir to. This is particularly observed in reference to cases of nervous and mental disturbances, few of which are to be found free from masturbation conflicts. For even if the patient himself does not think of it, his relatives or physicians are sure to discover it, and to explain thereby the diseased process.

Perhaps the most noteworthy peculiarity about the subject of masturbation is the fact that notwithstanding the works of such eminent sexologists as Havelock Ellis, Bloch, Rohleder, Moll, and others, as well as the positive assertions of the most prominent psychiatrists, the laity as well as most physicians still adhere to the old medieval idea concerning it. It is for this reason that I consider it well worth the effort to review the opinions of some of those authors and to add what my own psychoanalytic experience has taught me about it.

When one examines the sexual life of any person, one finds that at some period of his life almost every individual resorts to auto-erotic sexual outlets in the form of masturbation. All authors agree that the overwhelming majority of boys masturbate at some period of their lives, and some hold the same claim for girls. Thus Havelock Ellis and Moll define masturbation in the narrow sense as a process by which the hands are used to excite one's self sexually; and in the broader sense they apply it to all cases wherein friction is used by the individual on himself for sexual purposes. Concerning the universality they say: "Masturbation in the broader sense is an almost universal manifestation in animals and human beings of all lands. It is so widespread that, strictly speaking, we cannot call it abnormal." These statements express the opinions of most sexologists. The statistics given by authors are usually very high. They all agree that the great majority of boys masturbate; some maintain that it is almost as high as 100 per cent, others give lower figures. My own findings agree with the former. I found few men who have not masturbated, although I cannot claim the same percentage for women. According to Moll and others, one occasionally meets some healthy sexually normal men who claim not to have masturbated. Other authors, however, maintain that such persons are, as a rule, of a weak sexual constitution in the first place. Out of many hundreds of cases I found few men who seemingly never masturbated, and these all

evinced an abnormally weak sexual make-up. Thus one of these men, a professional man of thirty-eight years, assured me that he never masturbated and rarely experienced any feelings of sex. As far as I could discover in one interview he was practically asexual in his emotions. He consulted many physicians about the advisability of marrying, as he himself had no real urge to do so. The others were of the same type. Moreover, it is not always proper to judge by mere answers. Many deny masturbation because of shame or fear, while still others do not know that they have been masturbating. This is especially true of women who masturbate through friction of the thighs or erotic fancies. In analyzing persons it is not rare to find some who deny masturbation for months, only to admit it later. One of my patients admitted having masturbated for years after she had denied it for over six months.

As I said above, many observers maintain that girls masturbate less frequently than boys, while others state that it is just as common or even more common among girls. Guttceit, basing his statement on a thirty years' experience, assumed that almost all girls masturbate who attain the age of eighteen or twenty without any opportunity for sexual intercourse. Rohleder asserts that after puberty girls masturbate more frequently than boys. Among one hundred women, he found ninety-five masturbators.

Concerning its causes, all authors agree that any external irritation of the genitals, such as pin worms or tight clothes, may bring about masturbation in children. Servants often initiate it in their charges at a very early age. Some are taught to masturbate by other usually older boys, while over 50 percent of my cases started it without any outside help after such innocent activities as climbing up or sliding down a pole.

It is also well known that there is an infantile masturbation, which some claim is almost universal, while others maintain that it is only common. Be that as it may, there comes a time in the life of every individual when the sexual feelings become manifest, and as he is not able to gratify it, he usually resorts to some form of masturbation.

As I do not think it necessary to dilate further on the frequency, varieties, and causes of masturbation, all of which are fully discussed in the works of the authors mentioned above, I shall continue with the discussion of the dangers of masturbation. Almost every layman and nearly all doctors believe that mastur-

bation is very dangerous to mind and body. These ideas are kept alive and disseminated by quacks who, in order to enrich themselves, threaten the masturbator with all sorts of terrible punishments. Everything is explained by masturbation—palpitation, indigestion, aches and pains, leucorrhea in women, and every form of nervous and mental diseases in both sexes. Pamphlets are distributed, lectures are given which describe the horrible results of masturbation, and New York City still boasts of museums "For Men Only" where the horrors of masturbation are vividly depicted in writings and in wax figures. It is sad to state that most doctors entertain similar ideas. Hardly a month passes during which I do not see at least one patient whose neurotic or mental affliction is not attributed by the family physician to masturbation. These ideas have existed for centuries, and, although Griesinger began to dispute them in the middle of the last century, they are still flourishing. Griesinger maintained that it was not masturbation that did harm, but the inner conflict that accompanied it. He said that it was the shame, the reproach, the self-depreciation, the breaking of good resolutions which caused nervousness. He also destroyed the old cherished idea that a masturbator can be recognized by his physiognomic expression, such as rings under the eyes, etc. Griesinger's ideas were taken up by many investigators who after careful study, came to the same conclusions, and to-day all observers agree that the dangers of masturbation have been greatly exaggerated. Thus Bloch states, "To-day all experienced physicians occupying themselves with the subject of onanism and its consequences are of the opinion that moderate masturbation in healthy people does no harm." Moll expresses himself in a similar manner. "It is more than doubtful," he says, "whether, as far as adults are concerned, occasional masturbation is necessarily more harmful than normal sexual intercourse." Similar views are held by Kiernan, Ellis, and others. Most of them agree, however, that excesses may do some harm. Some authors, notably Stekel, maintain that the neurasthenic symptoms one finds in masturbators are always of psychogenetic origin, and are the result of feelings of guilt and fear. This idea is not shared by Freud and other psychanalysts, who believe that as masturbation is not an adequate sexual outlet, it may contribute to the formation of the actual neuroses. Freud, however, adds that even the actual neuroses (neurasthenia and anxiety neurosis) can be indirectly influenced by psychanalysis. Moreover, it was found,

years ago, that there was no definite line between the actual and psychoneuroses, as the former always showed psychic factors besides the somatic sexual injuries, and Freud therefore proposed the term "anxiety hysteria" for the whole group.

Personal experience with a great many cases leads me to the conviction that *moderate* masturbation does not in any way injure the brain or cord, and has no direct pernicious influence on physical health. To be sure, many cases came to me with rather severe nervous symptoms of the "anxiety neurosis" type which were attributed to masturbation by the patients themselves. But examination invariably showed that the symptoms were mainly due to the psychic conflicts. I could always definitely demonstrate to the satisfaction of the patient that so long as he had no conflict he was not affected by his masturbation; but as soon as he became aware of the harmfulness of it through friends, books or lectures, and began to struggle against it, the symptoms soon appeared. Perhaps one of the most typical cases that came to my attention was the following: About six years ago I was asked to see a young student of twenty-one years who was said to be insane. The history as given to me by the physician and the patient's mother stated that the patient was well till about ten days before, when he suddenly became nervous and depressed. He was constantly afraid of insanity; he was very restless and agitated, paced the room, cried much, slept little, and hardly took any food. The patient made the impression of an agitated depression, but the picture was so varied that I was at first uncertain as to the diagnosis. I soon found, however, that the symptoms as he enumerated them and his attitude and manner did not fit into any of the psychoses that I had in mind, but they readily corresponded to the horrifying descriptions of the results of masturbation as given in quack literature. On being questioned he stated that he began to masturbate at the age of eleven, and continued on an average of four or five times a week until about two weeks before I saw him. At that time he suddenly discovered, through a friend who loaned him a book on the subject, that masturbation drives one crazy, etc., and soon thereafter he began to fear insanity and felt all the symptoms enumerated in the book. Up to the time of this disturbance he was a bright student, and stood high in his classes and was absolutely well. After a few conversations, when I convinced him that masturbation cannot cause insanity, and

showed him how he reproduced every symptom given in the quack book, he soon became himself.

That masturbation does not interfere with physical health is well demonstrated when one examines masturbating children. E. Neter recently reported twenty-six masturbating children—eighteen girls and eight boys—all of whom were not above the age of six years; he found that neuropathic tendencies or heredity played no essential part, and that the children themselves were in good physical condition. Their psychological behavior, however, showed much resemblance to the adult masturbator. Similar views were reported by Friedjung and by C. W. Townsend, who reported the case of a masturbating infant eight months old. He says, "The child was quite healthy." Moll instituted inquiries about patients whom he saw as children because of masturbation; and after ten, fifteen, and twenty years he has been "astonished to learn how well boys, who from the age of eight, nine, or ten had masturbated for several years, had developed as youths and full-grown men. I have had similar experiences in the case of girls." Of the many cases of masturbation that were reported to me by parents about their children, none showed any physical disturbance that I could discover which could in any way be attributed to the masturbation. On the other hand, as soon as the parents or servants made them conscious of committing a crime, they reacted to it almost like adults.

Without citing more cases or authorities, I will repeat that I agree with those who hold that masturbation does not exert any harmful influence on the physical health of normal persons. Those dangers of masturbation which are mentioned by some authors, to wit, that it might become a fixed habit or lead to excesses, I have found only in some psychopathic types. The average normal individual always passes over from the autoerotic stage to the love object, and then only rarely, if ever, resorts to masturbation.

However, to say that masturbation does no physical harm does not in any way imply that one may masturbate with impunity. While I do not consider masturbation an unnatural vice, but a natural manifestation of an impulse, I believe with Von Hug-Hellmuth that it must be controlled, especially if prematurely developed or excessively indulged in, otherwise it has a deleterious influence on the emotional or psychic characteristics of the individual. A child who masturbates much during the latency period

(between 4 and 9), especially under conflicts, may injure his capacity to sublimate on higher aims, such as education. Also in adult life the conflict ensues sooner or later, and the person then develops definite characteristics. According to Sadger, chronic masturbators are socially timid, unkindly disposed, scrupulously truthful [a rather unique statement. W. J. R.] and devout; they show a tendency towards secretiveness, and entertain ideas of observation and persecution. Such characteristics do not tend towards personal happiness.

Whether it is due to the fact that masturbation does not gratify the acquisition impulse (Bemächtigungstrieb) as asserted by Federn, Reitler, Sachs, and others, and thus inhibits its development, chronic masturbators are not good mixers—they lack that active aggression which every male animal must possess to fit him for the competitions and struggles of life, especially in relation to the preservation of the species. I know a number of such individuals, some of whom are quite successful in their various endeavors, who are very backward in their love life. They are usually too lazy to enter into competition of the love game. Such traits are surely not desirable for our sons and daughters.

There are many other psychologic factors connected with masturbation such as its relation to the formation of the psychoneuroses, its larval forms, as well as its association with hysterical fancies and dreamy states which I regret to be unable to discuss here.

In view of what has been said, one can easily surmise what attitude to assume when confronted with masturbation in children. We have mentioned above that like any other form of development, masturbation must be controlled, but in exercising it the utmost care must be taken. Above all, we cannot over-emphasize the fact that the old policy of threatening and punishing never cures—it usually deviates it to some other abnormal path—and does an untold amount of harm. It is unfortunate that parents know so little of the great harm that comes to masturbating children as a result of threats and punishment. Only through psychoanalysis can one discover these pernicious influences. Of the many cases that gave me a history of having been punished and threatened by parents or guardians, very few really gave up the practice. They continued to indulge in it secretly under severe anxiety and self-torture, an indulgence which was bound to leave its traces on their whole character. The struggles, the depressions, and the

reproaches that such children go through beggar all description. Besides these conscious pangs they develop many strange psychoneurotic symptoms which may constrain or incapacitate them for the rest of their existence. To illustrate some of these influences I will cite the following case: A married man was left by his wife a few weeks after their wedding. Her parents took her home, and were ready to bring about a legal separation because the young husband could not consummate the marriage contract. Psychanalysis showed that he suffered from a "castration complex" as a result of having been threatened by his father at a very early age (between 3 and 5). He recalled that at that age his father detected him playing with his genital, and threatened to cut it off if he should ever do it again. The little boy was terribly frightened and cried for many hours. For weeks he was in mortal dread lest his father should keep his word. As he grew older he forgot all about this incident, but he became very sensitive about this part of his body. He was unable to use a public urinal for fear that some one might see him. No one was allowed to come into his bed-room while he was asleep or undressed—all these fears referred to his unconscious fear of having it cut off. When he married, it was totally impossible for him to react normally toward his wife. He was psychosexually impotent.

The symptoms that the "castration complex" may give origin to are naturally manifold. Hug-Hellmuth refers to it the fear evinced by some children of having their hair cut; and the touching mania (Délire de toucher), which is conceived as a continual conflict between the pleasure to touch the genital and the prohibition not to do it, is also attributed to it. I found this complex under the guise of anxiety, hysteria, compulsive ideas, and paranoid manifestations. Psychanalysis furnishes abundant material showing that fear and punishment rarely stop the practice and always harms. If a child is found masturbating excessively, and external irritation can be excluded, one should examine the psychic milieu of the child. I find that children who are leading a healthful life, who are associating with other children, and take an active interest in child life rarely masturbate. Those who came to my notice usually belonged to that class who lacked a normal wholesome environment; they were usually much neglected, and therefore developed marked autoerotic tendencies; some, and those cases are rare, received too much love. A change of environment often stops the masturbation. Parents should not become

alarmed when they notice masturbation in children. They should quietly inquire into the causes thereof and remove them. The greatest care must be taken not to make the child self-conscious about its masturbation; and to avoid this, it is best not to take it to doctors who are themselves in need of instruction. By approaching the subject with care, delicacy, and in a spirit of kindness, the parents can usually cause the child to give up the practice. Hug-Hellmuth, who devoted considerable time and study to the psychic life of the child, says: "Only after one will become accustomed to see in the sexual functions nothing forbidden, nothing that should be kept from the child, will one be able to follow a better road than heretofore. Kind admonition that these manipulations, though harmless, are not nice helps more than putting fear into the child. Many a child has renounced this gratification for the sake of its mother."

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FARADAY'S MISOGYNY. *

By Ernst Jentsch.

Since every mature person must have passed thru various developmental stages we may properly expect the psychosexual constitution to show evidences of its preparatory period. We will not discuss in this place whether Faraday's misogyny belongs to such a preliminary stage or whether it was an infantile fixation. Nevertheless the fact that with neuropaths the total psychic development may hesitate or even remain fixed, would lend color to such an hypothesis. Biography often allows us to observe a passing misogyny in certain cases. In so far as this affects eminent persons it is well to remember that with notable tho one-sided talent there is often a neuropathic tendency. Probably this condition is more frequent than would at first appear since biographers usually leave us wholly in the dark as to the vita sexualis of their subject.

Bence Jones' biography of Faraday (1792—1867) offers some data of this sort. Faraday was originally a bookbinder and wholly selftaught in science. In 1812 he obtained a position as

* Zeitschrift für Sexualwissenschaft. II, 200, 1915.

laboratory assistant to Sir Humphry Davy at that time Director of the Royal Institute. Faraday rose rapidly and in 1816 gave public lectures. In 1821 he became Inspector and in 1825 Director of the laboratory. After Davy's retirement he succeeded him.

In Faraday's diary for 1816 occurs the following poem which his biographer quotes as having interest in connection with the subsequents of his life.

What is the pest and plague of human life?
And what the curse that often brings a wife?
'Tis Love.

What is the power that ruins man's firmest mind?
What that deceives its host, alas! too kind?
What is't that comes in false deceitful guise,
Making dull fools of those that 'fore were wise?
'Tis Love.

What is't that oft an enemy turns a friend?
What is't that promising never attains its end?
What that the wisest head can never scan,
Which seems to have some on earth to humble man?
'Tis Love.

What is't that directs the madman's hot intent
For which the dunce is fully competent?
What 's that the wise man always strives to shun,
Though still it ever o'er the world has run?
'Tis Love.

Then show me love: how'er you find it, 'tis still a curse,—
A thing which throws good sense behind it; sometimes much worse.
'Tis always roving, rambling, seeking t'unsettle minds,
And makes the careless, idle, weeping, changeful as winds.
Then come to me, we'll curse the boy the Cyprian goddess brought on earth;
He's but an idle senseless toy, and has no claim on manly worth.
The noble heart will n'er resign reason, the light of mental day.
Or idly let its force decline before the passions boisterous sway.
We've honour, friendship, all the powers that still with virtue do reside;
They've sweetly strewed our lives with flowers, nor do we wish for aught beside.

* (Such a combination of maudlin jealousy and bad verse is not uncommon with the adolescent neurotic about the time his *best* friend deserts him for a *best* girl.—Translator.)

Love, then, thou'st nothing here to do: depart to yonder crew."

Further we find: "What is love? A misfortune for everyone except the principals. A private affair which everyone except those concerned, desires made public."

With the exception of the love affair next to be mentioned we have no light as to the emotional side of Faraday's life. It is worth noting that Faraday accompanied Sir Humphry Davy and his wife on their continental tour which lasted from the autumn 1813 to the spring of 1815. Owing to the fact that Davy's servant had to be discharged, Faraday undertook the duty of servant as well. He complains frequently in his letters of Lady Davy's very tempery and unreasonable exactions and was often minded to return alone to London and resume his old trade. Also in a letter to Benjamin Abbott, written in Italian, he says that the Italian women were "impertinent, very lazy, and very dirty." Evidently this was in answer to a question since he adds "how one could draw a comparison with England!"

Faraday was a blacksmith's son and belonged to the small sect called Sandemanians. Like many such he possessed a deep religious feeling which manifested itself throughout his life in relation to the small sect to which he belonged.

The above mentioned comments on women came to the notice of a friend of his, E. Barnard, who related them to his sister Sarah. In 1820 Faraday wrote to Miss Sarah: "You know me as well or better than I know myself. You know my earlier prejudices and my present views. You know my weakness, my conceit, my feelings; you have brought me back from false paths; let me hope that you will also redeem me from other errors . . . I am constantly trying to express what I feel but I can not. Bear with me a little longer, and let me plead that I am not a selfish creature that seeks your love for itself alone. Whatever I can do for your happiness be it thru perseverance or renunciation, that shall be done. Do not do me the injustice of withdrawing your friendship and grieve me not by seeking to teach me to love you less. If you can give me no more, leave me at least what I now have, and hear me further . . . "

Miss Sarah B. showed this letter to her father who without giving her any advice, remarked that love made fools of philosophers. In grief at the somewhat original manner of her wooer she shortly after left London. Faraday followed her. It appears from his diary that he suffered keenly from melancholy and in-

dulged in excessive "Weltschmerz" which latter was not at all a rare phenomenon in his time. He himself perceived his mistake and took a more reasonable attitude. In May, 1821, he wrote Sarah's sister: "Your sister has made it possible for my heart to open, and the stream of my love which I thought dammed in, has been released by her." They were married in 1821.

It was Faraday's wish that the wedding day be treated as any other day and he insulted some of his relations because he did not invite them to the wedding. The marriage was childless.

Twenty-eight years later he writes in his diary: "I married on the 12th of June, 1821, a circumstance which more than any other has contributed to my worldly happiness and spiritual well being. This bond has lasted twenty-eight years with no change other than that it has become stronger and deeper."

It may be added that Faraday was a neurasthenic and this union with a clever and capable woman was the greatest blessing to him in his advancing years.

Translated for the American Journal of Urology and Sexology.

THE WIFE-MISTRESS

By G. Weiss

MANY scientific and literary books have been written on this theme: a married woman should be at the same time her husband's housekeeper and mistress. In other words, her duties as housekeeper and mother should not prevent her from being able and anxious to remain the aim and the object of her husband's detumescence instinct. This is one result of the civilized arrangement of the sexual life on a monogamous basis.

No such demands are made upon woman in lands where polygamy is officially recognized. The man of those countries takes one woman and then as a matter of course another, and as many more as his financial circumstances will permit him to take. But we notice even among polygamous races the striking fact that one of the wives, frequently the first one, assumes a privileged position, decidedly superior to that of the other wives.

This state of affairs which obtains nowadays in the oriental

world was the rule among our forebears. The ancient Germans kept, besides their fullfledged wife, a number of concubines, and even Charlemagne, the champion of christianity in Northern Europe, lived openly in polygamy.

When christian teachings began to spread, monogamy made greater and greater strides and at present modern Europe recognizes only monogamous unions. Man's polygamous instincts, however, one characteristic trait of the masculine nature, are always in conflict with this state of things; as far back as we may trace man's phylogenetic history, we always find that instinct as the basis of the sexual arrangement of life.

This would not be a sufficient reason for assuming that, in the future, sexual life will be reorganized along different lines. If, however, we observe modern conditions with an open mind, we must confess that after centuries of severe repression by the teachings of christianity, polygamous instincts have not lost any of their intensity, but satisfy themselves in surreptitious ways.

In order to solve satisfactorily our sexual problems and to put an end to the various conflicts under which we smart, any proposed social rearrangement should take into account man's polygamous instincts and accord them a certain official recognition.

Every one of us will find in his own environment evidence as to the hopelessness of the struggle against the proclivities of the masculine temperament.

Our entire social system is affected by the conflicts between man's polygamous instincts and our monogamous sexual order. To visit ethical condemnation and social ostracism upon every one who breaks the sexual law is merely to show a lack of understanding of the actual facts. How unjust this is to the man who simply obeys natural instincts which for thousands of years have been developed in him by evolution! How unjust to the woman from whom we expect the impossible when we ask her to be at the same time wife and mistress. How absurd to think that these two extremes can meet in one and the same person.

This view of the matter makes it so hard in many cases to draw a sharp line between regular society and the demi-monde. It has brought into existence the modern type of sporty married woman who is neither fish nor flesh, neglects her home duties and tries vainly to reach ends which she should not think of and which she cannot attain. On one hand the mother and the educator of

the coming generation; on the other hand the priestess of momentary pleasures.

These two extremes are separated by an impassable physiological chasm. Every attempt at combining them is bound to lead us along the wrong track. This is why I consider it as a mistake to seek the ideal form of sexual relationship in monogamous unions which can be easily dissolved.

Not to speak of the apparently insuperable difficulties of a financial nature which such a system would entail, those who preconize it underestimate greatly the moral influence of our present form of family life.

How many generations could keep up a steady advance if they were brought up under the exclusive care of mothers without fathers to set an example for them?

The problem will never be solved in that way. It is not by lowering the standard of monogamous marriages but by raising the hetaira from the gutter to which she is socially relegated, to the lofty position which antiquity accorded her, that we will remove the unhealthy traits of our sexual life. Let us not lay hands on the institution of monogamy which must remain sacred on account of what it has done for civilization. Let the best among our women devote their life to the task of mothering the next generation. The deepest respect shall be accorded them.

But let us not cast away and trample in the mud of social ostracism those to whom this noble means of fulfilling their destiny has been refused and who devote their life to making ours fuller and more beautiful according to their lights.

Let us learn to consort with them as the ancients did, in open, pleasant friendship. Let us not forget what some of them have meant to the world. The names of Aspasia, of Cleopatra and of Theodora await the sentence of history.

Morality consists in satisfying the fundamental needs of our nature within the limits set by our social order. Within those limits both wives and hetairas could live their life in a dignified human way.

While there is no doubt as to which of the two should be accorded the higher rank, history tells us that both may make their life worth while. Wife and hetaira should not be foes or competitors but sovereigns each in her own domain.

The majority of men are polygamous, and ephemeral unions

free from obligations and shackles will always have a potent charm for them. Man always returns, however, to the mother of his children, and sexual experiences whose prime excuse is their very transitory character cannot in any way modify his feelings towards her.

EROTICISM, MORALITY AND ART.

By J. E. Poritzky

Public morality and the law rob me of the freedom to select the form of my sexual life and compel me to live in monogamy on certain terms. It is a fact, however, that the mould into which the law forces me is constantly bursting. Monogamy is the law but polygamy is the rule. Of course polygamy is too strong a term to use, for what most men desire, is to have erotic relations but not sexual relations, with several women. Many men are sexually monogamous and only erotically polygamous.

The craving for love of the modern and up-to-date woman is not less complex. The consequence is that, with the complete knowledge of both parties, triangular relations or even quadrangular relations establish themselves for which neither of the husbands could be reproved on moral grounds. I could quote on this subject Schopenhauer, Nietzsche, Strindberg, Ellen Key, whom prejudiced moralists, however, might reject as being too partial.

My readers may be more deeply impressed when I refer them to Giordano Bruno. "Man," he said, "should be allowed to take as many wives as he can support." By which he meant that it is a shame that a man should waste on one single woman all his sexual powers. He was one of the great minds who despised hypocrisy, but society does not care to adopt this viewpoint. . . .

How many times should we repeat that art has nothing to do with morals? Art generally worships what morals condemn and whenever art gets gay it laughs at morals in the face.

Art could not very well deny immorality which is the term by which society designates eroticism, for art is a direct product of eroticism. Eroticism is at the root of all art. That is why it is hard for the artist to avoid sinning every minute against bourgeois morality. Art reminds us constantly that morality must be subjugated if the world is to be born anew.

SUDDEN DEATH DURING OR AFTER COITUS

By Professor P. Nacke

The sexual act performed in the usual manner causes, especially in the man, quicker heart beats, a higher arterial pressure which extends even to the finest bloodvessels, after which the pressure decreases rapidly causing even in some instances a feeling of faintness and unconsciousness.

Therein resides a great danger for aged men; they generally suffer from advanced arteriosclerosis and therefore hemorrhages can easily take place in the white substance of the brain, in the bulb or the medulla elongata and death may result; "sweet death" the French call it.

Women also have succumbed to it when their mental excitation was especially violent. Young men may be stricken if they indulge in coitus after a heavy meal; coitus may be fatal to consumptives on account of their weakness.

Such cases are rather infrequent; at least they seldom become known to the public, for the old men, victims of such accidents generally occupy prominent positions and are stricken in strange places, mostly in houses of prostitution.* Women are more seldom stricken in that way, for they are generally more passive.

I remember the case of a very high official who died several years ago in a public house while indulging in coitus; on that occasion the woman was taken with a fit of vaginismus, a phenomenon seldom observed except in animals, in consequence of which the man's penis was held fast (as it happens with dogs) and could only be released after a while. Jokers coined after the official's name a new word which was used for many years afterwards in that town to designate the whole incident. Such cases are interesting from a legal point of view, as foul play might be suspected when death occurs suddenly under similar circumstances.

THE QUESTION OF ABSTINENCE

By H. L. Von Guttceit

Temperament has a good deal to do with abstinence and so has one's mode of life. Girls endowed by nature with a fiery tempera-

* Such cases are not rare in any large city. New York witnesses several such instances every year. Most of them are hushed up. Ed.

ment, (and among them we often find the most virtuous looking blondes) and also girls who from the time of their childhood were in frequent contact with young men, experience an earlier and stronger awakening of their sexual instincts than girls with a phlegmatic temperament and those who were brought up away from men.

The former menstruate very early; some who have come under observation menstruated at twelve. When those girls reach their 18th or 19th year without having practiced masturbation and without having, as is customary in the lower classes, satisfied their sexual instincts in the natural way, their menstruation until then perfectly regular begins to assume abnormal characters. In the majority of cases it gradually diminishes; it is frequently painful and in some cases discolored. A girl of that type is very fortunate if she can speedily find a husband for whom she feels no repulsion or antipathy; if she instinctively discovers means of self gratification or is told of them so much the better; and it is very pardonable for her to take a lover as the best and most pleasant form of relief.

Woe to her if she does not resort to any of those natural remedies. False religious feelings or prejudices may unfortunately cause her to consider self gratification as something sinful or harmful; it would be unpardonable for inexperienced physicians to attempt to treat her with emenagogues, nerve tonics or chalybeates when the only remedy for her ills is the natural gratification of her instincts.

The only result of that form of treatment is to bring about acute dyspepsia, hypochondria, congestion of the head and of the breasts, a morbid excitability coupled with a tendency to several mental disorders: erotomania, pyromania, mania furibonda and insanitas religiosa.—*From "Thirty years of practice" by H. L. von Guttceit, page* 331 (*Vienna,* 1873.)

EDITORIAL NOTES

THE HALF-VIRGINS.

The demi-vierge, or semi-virgin, as she has been felicitously termed by Marcel Prevost, is an exceedingly common type in this country. She is particularly common, as might be expected, in the large cities; but she is not rare in the smaller towns either. She will permit and commit everything—masturbation, fellatio, cunnilingus, coitus analis, coitus inter mammas, inter femora, in short everything with the exception of rupture of the hymen. That, the hymen, she guards preciously as a proof, which her husband will expect of her purity and virginity. But it is not commercialism in all cases which makes the demi-vierge resist normal sex relations. Some are really convinced that all perversions and abnormal methods are trivial sins or no sins at all; the only sin being intercourse in the natural way. And such a perverse demi-vierge will often look with genuine contempt upon her unmarried sister who is having normal relations with a man, even if these relations are based upon a genuine feeling of love. All this has its origin in our insane overvaluation of physical virginity. The poor demi-vierge is not to blame; she has been brought up to look at things that way, and you cannot expect of her to be a pioneer in thought or morals. That the semi-virgin is more dangerous to the community than the non-virgin*, goes without saying, for it is she who exhausts the man, teaches him perversions and seduces him to abnormal, injurious methods of gratification. If the word immoral is to be applied to sex relations at all, it is she who deserves the adjective immoral more than any other class.

It is feared that the popularization of contra-conceptive knowledge would increase immorality, by which of course is meant, normal intercourse only; for the abnormal varieties are not followed by impregnation. The class that would chiefly benefit by this knowledge would be the half-virgins. Fearing no pregnancy they would exchange their abnormal for normal sex relations.

Would not this be a distinct gain instead of a loss?

Is not the immorality of abnormal relations always greater than that of normal, natural relations?

Think it over.

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* In a Parisian vaudeville theatre, I heard a young lady say that their chorus consisted of vierges, demi-vierges and pas-vierges du tout, and she begged to inform the audience that she belonged to the latter class, which was the most moral of the three.

VARIETIES OF SADISM.

It is remarkable to what lengths women who consider themselves moral—and they are moral in the conventional sense, because they do not indulge in illicit relations—will go in a conscious or unconscious desire to excite the sexual passions in men. When they notice that they have aroused a furious throbbing passion in a man, they feel happy, but any attempt on the man's part to have this passion gratified is brutally repelled. And the woman considers herself highly insulted. She may even raise a fuss and endeavor to disgrace the man publicly for his "ungentlemanly" behavior. This desire to excite sexual passion without gratifying it has a sadistic basis, and the person guilty of this contemptible behavior is often irresponsible for his or her acts. But such women should of course be shunned. Among men there are also such individuals, but they are exceptional cases. Among women they are quite common.

In this connection it might be added that women causing the arrest of men for alleged insults, for "mashing" them, for making indecent proposals to them, do so not only from a prurient desire for publicity. The underlying cause is also sadistic cruelty. They enjoy the discomfiture and suffering of their male victims.

How indispensable it is for a judge to be versed in sexology, if he does not wish to commit judicial blunders and crimes!

THE DESIRE TO LOOK LIKE "THOSE" WOMEN.

Why do so many respectable girls and women paint and powder and copy the fashions of the half-world? Many women do their utmost to be in appearance undistinguishable from high class prostitutes. There are two reasons for this. First, because it makes them more attractive to a certain class of men. It may seem strange, but it is a fact that many respectable men like their wives to resemble the members of the half-world. It has an unmistakable effect in stimulating their sex desire. The second and more important reason is, that it gives the girls and women themselves considerable sexual satisfaction. The knowledge that they look like free women, that they are mistaken for them by men, often gives them intense pleasure, sometimes to such a degree as to cause them to experience an orgasm.

The same explanation applies to cigarette smoking by women. It isn't that they really like the cigarette (unless later after they have acquired the habit), but it is one more thing that makes them more akin to "those" women.

The desire to look and act like "those" women has a deep psychologic significance.

ABSTRACTS

THE AWAKENING OF SEXUALITY

By Professor Ludwig Fraenkel, M.D., Breslau.

Woman in sexual life represents the passive or receptive side; this holds good also when we consider the awakening of sexuality. A healthy and sensitive woman, may, unless sexual enlightenment is forced upon her, never know anything about sexuality; she does not feel as a man would, a want which must be gratified. Even the curiosity as to the origin of life, so keen in children, is not as developed in the girl as in the boy; it does not constitute for her a mystery which must be elucidated, neither does it verge on the prurient or the illicit. When a girl discovers the truth, either she thinks nothing of it, especially if she is very young, or prompted by a hereditary instinct of her own destiny, or her kinder disposition, she considers it in a more mature, more reasonable way than a boy would. As sympathy and adaptability are in the main feminine qualities, she will have a more sympathetic understanding of the suffering connected with childbirth, especially if it is her own mother who has stated the facts to her.

And thus it is that the childish habit of mysterious confabulations is less prevalent among girls than among boys. Also one can readily observe that vulgarity and the desire, so prevalent among boys, to excel in it, is almost absent among girls. Among the reasons for this fact we may mention that indecent reading, nude or obscene pictures do not affect the female child if she is normal, for pictures of the feminine form, so frequent in art and literature, can not excite so much curiosity and surprise in girls as they do in boys.

THE CHANGE OF LIFE IN MEN (Climacterium virile) By Dr. Kurt Mendel.

The title is startling; people to whom every new idea appears utopian will call this an idle fancy. Such a judgment would be most unjust. The phenomena which the author describes had been observed by careful and experienced physicians. Only they failed to find, or even to seek explanations for a set of symptoms which they attributed to some form of neurasthenia.

Kurt Mendel traces them back to a male climacteric and his argumentation is much more convincing than he himself, in his modesty, seems to think.

The term climacterium virile is not of his coinage. We find allusions to it in the English literature of the subject. The author's father, the late Dr. E. Mendel, the famous Berlin psychiatrist used to present to his students at every term a case which he diagnosed as Climacterium Virile.

It is a fact that the sexual life of man is divided up into certain "periods." Symptoms which correspond to the woman's menstruation have been frequently observed in man. We all know that there is for men as for women a crisis of puberty although its symptoms are not as marked in men as in women. Why should it appear strange that man also should pass through a critical age differing only from the woman's "critical age" in so far as man's sexuality differs from woman's?

In the course of the past ten years Kurt Mendel treated thirty patients whom he entered in his journal as suffering from "climacterium virile." They were men between 47 and 57, the majority of them, however, between 50 and 54. They were easily affected and were subject to crying spells, to sudden rises in temperature, anxiety, palpitations, sleeplessness and other symptoms which they had never presented before and which are characteristic of woman's climacteric.

As far as their sexual activities were concerned the patients all declared that from the time their trouble began, or even before that, their libido had decreased considerably and either remained at low ebb or disappeared entirely. Some of them, on the contrary, witnessed an increase of their libido after the crisis had passed.

Until the inception of that crisis all the patients had indulged in normal sexual intercourse, were married, had had children but none of them became a father again after the crisis. The patients were normal in every other respect, none of them presenting any symptoms of neurasthenia or arteriosclerosis.

The crisis lasted, as far as Mendel's patients were concerned, from ten months to four years but in the majority of cases from one and a half to three years; most of them recovered entirely but some of them never regained their former freshness.

The author discusses the diagnosis of this trouble and its

pathogenesis. The latter, he says, is the same as in the woman's climacteric. The troubles accompanying man's climacteric are due to a cessation of the inner secretions, in particular to a decrease of the activity of the seminal glands.

Dr. Mendel discusses also the proper treatment of such cases and touches upon their legal aspect, an important phase of the question; for the psychic changes due to the climacteric may awaken or increase in man, as we know they do sometimes in woman, certain criminal tendencies.—Dr. Max Marcuse

EXTRAGENITAL SYPHILITIC INFECTION

A case of extragenital syphilitic infection is reported by Dr. W. W. Cadbury, Boston (*J. A. M. A.*, March 18, 1916), with the object of calling attention to the need for greater care against infection. It shows also that since the introduction of the serodiagnosis, many cases of unsuspected syphilitic disease may be brought to light. The patient was a physician, aged 29, with good health history, who in active surgical practice developed what he supposed to be a felon on his finger and his opinion was supported by another physician who examined it. The sore was a troublesome one, but finally healed after about six months of local treatment. The following autumn there was a mild epidemic of dengue, and he thought he had an attack, suffered for several days with pains in his bones and joints and had an eruption over the body resembling that seen in dengue. Following this he suffered a good deal from insomnia and lost weight.

His wife had been perfectly well during her husband's illness, but in the eighth month of pregnancy her older child kicked her in the abdomen and all sensations of quickening ceased after that, and ten days later a macerated fetus was born; the death was attributed to injury. The next year, 1913, she noticed a transient tendency to loss of hair. In October, 1914, an apparently healthy child was born at term. In its fifth week it was brought to the hospital with a story of a slight cold in the head for several days. Examination showed the infant to be moribund. There was a scaly eruption about the finger nails and the liver and spleen were enormously enlarged. These were removed, and syphilis being suspected, spirochetes were found in their substance. Both parents gave no history of syphilis, but both gave positive Wassermanns and were put on vigorous salvarsan treatment until the tests were negative.

Letters to the Editor

HUMAN DOCUMENTS.

Dr. W. J. Robinson, New York, N. Y.

My Dear Doctor:—I would greatly like your opinion and advice on a certain project which I have in mind. I have been in the active practice of medicine for the past twenty-five years. Fourteen years in general practice on the frontier; eleven years as a surgeon. I have built up a large practice as a surgeon and been very successful. I am now about to sell out and see a life where I and my wife could have more leisure. I have large western interests and intended at first to keep myself occupied with them but now another idea has occurred to me.

This morning I am operating on a case of pus tubes and general pelvic peritonitis in a young married woman some months after her first child. I think that during the years of my practice I have seen more misery, real suffering, both mental and physical, from trying to follow the present day social standards, than from all other causes put together. I think that there is vast room for improvement all along the line.

I, too, have not escaped. As a child I had no home and from the age of four to six I was under the control of a vicious sexual pervert whom the public, because he was active in church work, considered a saint. About the age of ten I again fell under his personal authority until old enough to run away. In later life, sexual affairs have brought serious problems and much suffering to me. Now I am again facing a crisis.

Your books and writings have been a help to me. I am not only trying to improve myself but pass the good things along to others. Now I shall soon locate in a large western city and I do not want to make any mistakes. I want to do as much good as possible while I live but I want to be sure that I am doing real good and not the imitation reformer stuff.

It has occurred to me that there is a field for an earnest, sincere man to build up a practice as a sexologist. Consultations on sexual problems. I see many strains and stresses in the lives of my patients and others that might be avoided or prevented by timely advice. My question is whether I, locating in a city of over 200,000, population, working through the profession in a strictly ethical way, can make a success of this kind of work. There is a great need of it I think. I do not intend to treat physical disease

but to advise my patrons on sexual and domestic problems and educate them to a better standard of life and conduct so far as possible. I would like your opinion of the need and likelihood of success of a move of this kind. I realize fully that individual success is largely a matter of personality, tact and adaptability after the necessary knowledge has been secured.

I am where I am able to live or exist without active effort and wish to give up the strenuous work I am now doing. At the same time I do not wish to be idle and I wish to be of service to the race in some way in whatever line I take up. This line appeals to me and I think there is a field for it. In your opinion is it practical under present social conditions? Yours truly,

A. B. C.

[Yes, it is an excellent idea.—Ed.]

Dr. Wm. J. Robinson, N. Y. C.

Dear Sir:—I have just finished reading your book "Limitation of Offspring,'" and God only knows what it would have meant to me had it been placed in my hands years ago, for I believe it clears up one of the greatest mysteries of my life.—My case is very unfortunate and unusual, at least it seems so to me, but regarding the "mystery" above mentioned, my father and mother were good christians, and lived together without serious quarrel till death separated them, yet I never saw a kiss, caress or anything of the kind in the family,—always a strange reserve. I once overheard father say, when soberly discussing proper relationships in the family, with fellow officials in the church, that his wife asked for every one of her children, undoubtedly intimating that the marital embrace occurred those six times only. The new light you have thrown upon life is that this embrace is not a mere breeding act between animals, but a love expression, or rather *the ultimate* love expression, and that when the emotional nature is squelched by sheer willpower, and held in subjection beyond the proper intervals indicated by nature and science, then the ordinary love expressions are apt to grow stale, and love itself atrophy and die.

My unique, though extremely unfortunate case may interest you. Am the youngest of a family of six boys, "the most bashful boys in town" we were called, and as father did not believe in young folks "going together" until of "marriageable age" I acquired the habit of shunning the society of girls, and the habit stuck. At the age of 25 I had never so much as once called upon a "lady friend,"

or walked along the street with one, and now at 35 I am just waking up to the fact that I have not begun to live, have been merely enduring a lonely existence, for neither these lips nor cheeks have once been pressed to those of a woman. And yet my very nature cries out at times so that I can hardly sleep;—alone in this old world, and without a helpmate.—

Such a parent of course had no confidential talks with his boys; we were not at all intimate, and I injured myself in ignorance. When I learned what I had done, my shame was such that I made up my mind although a mere lad, never to marry. Between the ages of 16 and 19 I lived absolutely pure, but then chancing to see an exhibition of heat by a high school girl soon to graduate and marry, an exhibition I had never before seen, the old evil returned and I have never since regained such mastery.

Some time ago, realizing that my style of life was all wrong, and believing that many men had happy homes who were no worthier than I, I sought medical advice, and after a thorough examination was told that there was no reason in the world why I should not marry, in fact I was advised to marry so as to get the load off my mind and have something else to think about. Since then I have tried to be a little more sociable, but of course no young lady would ordinarily understand me,—they prefer a ready-polished specimen, thoroughly at ease in all his dealings with women. (Not to mention how and where this ease may have been largely acquired) —I have a good trade, one furnishing considerable exercise,—have traveled in numbers of states,—have never used liquor or tobacco and spend most of my evenings quietly in my room in reading, study or writing. But in spite of a quiet clean life my desire at times is such that before reading your book I thought it altogether abnormal, and shy as I am, unless I should find a mate who has some little passion on her own account, I fear that I would be worse off than ever. But there is no way to find such a one, big-hearted and sympathetic. Her physician might know that she was not one of that large class who merely submit instead of taking pleasure in the attentions of their mates, but he is bound by everything conventional, professional and sacred not to render real and rational aid in such a case. He may administer anything however bitter, but he may not "write out a joint prescription" as I heard one doctor jokingly express it, not even if voluntarily requested to so apply the science and wisdom at his command. For Mrs. Grundy seems to dictate that we miserable mortals must find

mates positively by chance alone, and then be happy or miserable according to luck.

A young lady in whom I am somewhat interested once told me that her ideals were those of Mrs. Mary Teets, as outlined in her book "The Way of God in Marriage." Possibly this is the only treatise she has read on the subject, extreme and lacking in a broad understanding as it seems to me, but I would not make her unhappy, —not for the world. N. N. N.

Dear Doctor Robinson:—You have asked in either the Critic and Guide or the American Journal of Sexology for human documents. Here is one—written on my business stationery as an earnest of good faith, though for obvious reasons if you use my experience I must ask that location facts be not used.

I was married three years seven months ago to a woman splendid in every way and as truly a helpmeet as man could wish. She was 28 and I nearly 30. In due season—a bit over two years ago there came a baby girl, as welcome and looked for as babies can be. Can more be said than that?

The mother was slow in recovering, so with a hesitancy, but with her welfare in mind I asked the obstetrician, a man high up in his profession, how to keep from having more children till they should be sure to get the welcome needed. A ———— was advised.

The ———— was faithfully used, but circumstances of a sort not needed to be told here prevented its use one night soon after the wife had menstruated regularly following the birth of her baby. The seeming inevitable happened and 18 months from the birth of the girl there was born to us a strapping boy.

The wife recovered nicely and loved her boy even more than the girl, strange as it may seem. Now the ——— was used with redoubled care, even to cutting short some of those happinesses a man and wife find in one another. Seven weeks ago, when the boy was 6 months and the girl two years old the wife menstruated again. Indications were that it was normal, though unexpected for she was still nursing her baby. Marital relations were interrupted for nearly a week following the menstruation, then cautiously resumed.

Four weeks passed from the beginning of the previous menstruation and the expected flow did not appear. This was not thought strange for the wife thought that by being "lazy" the flow would not appear. Such seemed to be the case.

Three days following, about eight A.M. she complained of being constipated. An enema was given—with seeming proper results. As she had a rather bad pain across the *top* of the abdomen she laid down and I asked a good neighbor woman to look after her so I could go to work. This was agreeable so I went—returning at 3.30 P. M. She was now in much pain and distress. The doctor I called said he couldn't come and via telephone diagnosed the trouble as jaundice. I was not satisfied and called another physician. He came, said there was a severe abdominal condition and called in a surgeon—one of the best in the city,—too late—my wife had ruptured an extra uterine pregnancy and she died of the hemorrhage resulting, a few short distressing hours later..

Thus are left two small children motherless, a lonely, home-loving man without his truly better half. Why? Why? Simply because we were not informed of proper contraceptive measures. And worse and worse, my wife truly wanted two more children—and under proper conditions would no doubt have had them.

You may be sure that my opinion of the priests, the Puritans and the politicians that prevent the spread of the knowledge of contraceptive means is as hot as the hell fire they prate about as punishment for the wicked—yes, hot as the electric arc multiplied by thousands. But that does not bring back my wife, dead these three past weeks.

There, Doctor, is my story without the frills that might be added by one better at writing than I. Nor have I gone into the details as much as might be—how the wife was bothered with constipation pains for years—and also occasionally had delayed periods, all conspiring to avert suspicion from the emergencies of her last sickness. I could call myself an ignorant donkey—but what's the use. That does not solve any problems. The surgeon says her's was a most unusual case—that it all was extraordinarily quick in action. Slight comfort there!

In closing, Doctor, let me say that often the wife and I used to read your two magazines, particularly the Critic and Guide, together, she sitting on my lap. While we did not agree with all, we did agree with the propaganda on the prevention of unwanted conception. There, I've taken enough of your valuable time—excuse blots and poorly spelled medical terms. Pardon the liberty taken to send this registered and marked personal. I hope to meet you some day; believe me, Sincerely yours,

X. Y.